

John XXIII Mass Changes

Face to Face Pius X & John XXIII

A Comparison of the Missals of Pope St. Pius X and Pope John XXIII

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MISSAL OF ST. PIUS X

1. Promulgated by a canonized saint who condemned Modernism, and composed with the collaboration of absolutely orthodox priests both learned and pious. MISSAL OF JOHN XXIII

1. Promulgated by a pope who admitted that he was suspect of Modernism, the same pope who called Vatican II to "consecrate ecumenism" and open up the windows of the Church to "renewal." Composed under the direction of Ferdinando Antonelli, who signed the document promulgating the New Mass, and under the direction of Annibale Bugnini, the "Great Architect" of the New Mass, notorious Modernist and suspected Freemason.

2. Based upon sound traditional Catholic principles which were employed many times by the popes in the past. This missal was used by the Church from 1914 until the ascendancy of the Modernist "Liturgical Movement" in the 1950's. 2. Based upon the principles of the Modernist "Liturgical Movement" often condemned in the past by the Roman Pontiffs, this missal was a transitional work. According to Father Bugnini, it was a "compromise" until the liturgy could be made "a new city in which the man of our age can live and feel at ease." It was used for only four years.

3.

"Do not innovate anything; remain content with tradition." (Pope Benedict XIV) 3. "It is a bridge which opens the way to a promising future." (Annibale Bugnini)

Prayers at the Foot of the Altar

4. Always said. Prayers at the Foot of the Altar

4. Omitted on (1) The Purification after the Procession, (2) Ash Wednesday after the distribution of ashes, (3) Holy Saturday, (4) Palm Sunday after the Procession, (5) the four Rogation Days after the Procession, and (6) certain other Masses according to the

new rubrics of the Roman Pontifical.

The Collect

5. On days of lower rank, in addition to the collect of the day, the collects of Our Lady, Our Lady and All the Saints, Against the Persecutors of the Church, For the Pope, or For the Faithful Departed, etc. are recited. The Collect

5. All these collects are abolished.

6. The commemorations of a lower ranking feast of a saint or a Sunday are made according to the rubrics. 6. The commemorations of a lower ranking feast of a saint or a Sunday are either abolished or strictly curtailed, so that on an ordinary Sunday most saints' feasts entirely disappear.

The Lessons on Ember Days

7. Always recited The Lessons on Ember Days

7. The bulk of the Lessons are optional.

The Epistle

8. Always read by the celebrant at Solemn Mass, as specifically mandated by Pope St. Pius V. The Epistle

8. The celebrant at Solemn Mass sits over on the side and listens instead — just as he does in the New Mass.

The Sequence

9. The Dies Irae must always be sung at a Requiem High Mass. The Sequence

9. The Dies Irae at a daily Requiem High Mass is optional.

The Gospel

10. Always read by the celebrant at Solemn High Mass, as specifically mandated by Pope St. Pius V. The Gospel

10. The celebrant at Solemn Mass listens instead.

2 The Creed

11. Recited on many feasts according to the rubrics. The Creed

11. Suppressed on many feasts (Doctors of the Church, St. Mary Magdalene, the Angels, etc.).

The Canon of the Mass

12. Unchanged since the time of Pope St. Gregory the Great. The Canon of the Mass

12. The name of St. Joseph is inserted; thus, the Canon is no longer the "unchanging rule" of worship.

The Communion of the People

13. The Confiteor, Misereatur, and Indulgentiam are always said before Holy Communion. The Communion of the People

13. Abolished

The Benedicamus Domino

14. Recited in place of the Ite Missa Est on Sundays and Weekdays of Advent and Lent, Vigils, Votive Masses, etc. The Benedicamus Domino

14. Abolished, except when there is a procession after Mass.

The Last Gospel

15. Either the beginning of St. John's Gospel or the proper Last Gospel of an occurring feast ends every Mass. The Last Gospel

15. The proper Last Gospel is abolished with one exception. No Last Gospel at all is recited for: (1) the Third Mass of Christmas, (2) Palm Sunday, (3) Holy Thursday, (4) Holy Saturday, (5) any Mass followed by a procession, (6) Requiem Masses followed by the Absolution, and (7) certain other Masses according to the new rubrics of the Roman Pontifical.

Changes in Feasts

16. St. Peter's Chair in Rome Changes in Feasts

16. Abolished

Finding of the Holy Cross Abolished

St. John Before the Latin Gate Abolished

St. Leo II Abolished

St. Peter's Chains Abolished

Finding of St. Stephen Abolished

Commem., of St. Vitalis Abolished

St. Philomena (by Induit) Abolished

St. Joseph, Patron of the Universal Church Changed to St. Joseph The Worker

Circumcision of Our Lord Changed to Octave Day of Christmas

St. Peter's Chair at Antioch Changed to St. Peter's Chair

Most Holy Rosary of the BVM. Changed to Our Lady of the Rosary

St. George Downgraded

Our Lady of Mt. Carmel Downgraded

St. Alexius Downgraded

Sts. Cyriacus, Largus and Smaragdus Downgraded

Impression of Stigmata of St. Francis Downgraded

Ss. Eustace and Companions Downgraded
 Our Lady of Ransom Downgraded
 St. Thomas a Becket Downgraded
 St. Sylvester Downgraded
 Seven Sorrows of Our Lady Downgraded
 Octaves of Feasts
 17. Epiphany (7 th century) Octaves of Feasts
 17. Abolished
 Corpus Christi (1294) Abolished
 Ascension (8 th century) Abolished
 Sacred Heart (1928) Abolished
 Immaculate Conception (1693) Abolished
 Assumption (ca. 850) Abolished
 St. John the Baptist (8 th century) Abolished
 3 Ss. Peter and Paul (7 th century) Abolished
 All Saints (ca. 1480) Abolished
 Nativity of Our Lady (1245) Abolished
 St. Stephen (8 th century) Abolished
 St. John the Evangelist (8 th century) Abolished
 Holy Innocents (8 th century) Abolished
 Dedication of a Church (8 th century) Abolished
 Vigils of Feasts
 18. Epiphany Vigils of Feasts
 18. Abolished
 St. Matthias Abolished
 St. James Abolished
 St. Bartholomew Abolished
 St. Matthew Abolished
 All Saints Abolished
 St. Andrew Abolished
 Immaculate Conception Abolished
 St. Thomas Abolished
 Miscellaneous Rubrics
 19. Three tones of voice are used by the celebrant: audible, secret, and audible only to those at the altar. Miscellaneous Rubrics
 19. Third tone of voice is abolished.
 20. When the celebrant is at the Epistle or Gospel side of the altar, he always bows to the cross at the center of the altar whenever he mentions the Holy Name. 20. Abolished
 The Holy Week Rites
 21. Contains the Holy Week rites mandated by Pope St. Pius V. The Holy Week Rites
 21. Radically altered to such a degree that they are no longer the Holy Week rites of the

Tridentine Missal. These rites, in fact, needed only cosmetic changes to fit the pattern of the New Mass in 1969.

FINAL NOTES

(1) The Communion of the People: Some priests, who claim to adhere to the changes of John XXIII on the grounds of "papal authority" nevertheless refuse to suppress the Confiteor, Miseratur and Indulgentiam before the Communion of the people, as prescribed by John XXIII.

(2) The Last Gospel: Father Bugnini expressed the wish "of many" that the practice of reciting the Last Gospel be severely curtailed or suppressed altogether. He only had to wait for a few years.

(3) Changes in Feasts: Note the modernist prejudice against the cult of the saints and against feasts which refer to papal prerogatives or apparitions approved by the Church. During Lent, the John XXIII Missal suppresses most of the Masses of the saints.

THE PRE-CONCILIAR LITURGICAL CONSPIRACY

THE NEW MASS was composed, as most traditional Catholics know, under the supervision of

Rev. Annibale Bugnini. Most traditional Catholics would admit, as well, that the destruction

of the Catholic Mass and its replacement with a neo-protestant communion service was the

result of a concerted effort or conspiracy by a group of modernists. We have consistently maintained that this conspiracy was already at work in high places in the Vatican during the

1950's and early 1960's.

Father Bugnini and Rev. Ferdinando Antonelli (who later signed the degree promulgating the

New Mass) headed a "Commission for a Liturgical Reform" which authored the various liturgical innovations introduced in the '50's and during the reign of John XXIII. These innovators freely admitted that the gradual changes they introduced were part of an overall

program to create a new form of worship. The following quotes from Father Bugnini's 1955

book *The Simplification of the Rubrics* demonstrate this:

The New Easter Vigil (1951): "The first chapter (of a general liturgical reform) was written

in 1951 with the restoration of the solemn Easter Vigil."

4 *The New Holy Week Rites* (1955): "The present decree has a contingent character. It is essentially a bridge between the old and the new and, if you will, an arrow indicating the direction taken by the current restoration . . . The simplification does not embrace all areas

which would deserve a reform, but for the moment only the things that are easiest and most obvious, and with an immediate tangible effect... In the simplification, being a 'bridge' between the present state and the general reform, compromise was inevitable . . .

We are concerned with 'restoring' (the liturgy). . . (making it) a new city in which the man of our age can live and feel at ease."

Father Bugnini went on to quote another fellow liturgist's comments on the decree: "No doubt it is still too early to assess the full portent of this document, which marks an important turning point in the history of the rites of the Roman liturgy . . . this reform is only the first step toward measures of wider scope, and it is not possible to judge accurately of a part except when it is placed in its whole."

And here is Father Bugnini's word to his fellow liturgists: "Those who are eager for a wholesome, realistic liturgical renewal are once more — I should say — almost invited, tacitly, to keep their eyes open and make an accurate investigation of the principles here put forward, to see their possible applications . . . More than in any other field, a reform in the liturgy must be the fruit of an intelligent, enlightened collaboration of all the active forces."

The authors of these changes viewed them as steps in their plan to create a new form of worship. It seems only consistent that traditional Catholics who reject the New Mass, reject as well the steps which led to it.

NOTE: This is an excerpt from an article that was originally published in The Roman Catholic magazine in 1984. Reprinted here with the permission of The Roman Catholic Magazine published by the Immaculate Heart of Mary Church, 2200 Smelter Ave., Black Eagle, Montana 59414

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